

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

VOL. IV.

SATURDAY MORNING, AUGUST 7, 1819.

Price, { \$3.00 in 6 months, or
\$2.625 in advance.

ESSAY AT CHRISTIANITY HAS DONE FOR WOMEN.

— AUGUSTUS COX, A. M.—ABRIDGED.

[Continued from page 125.]

to the nations of antiquity, the

women in SAVAGE, SUPERSTITIOUS,

METAN COUNTRIES, comes under

this part of the subject, it

is necessary to make a rapid circum-

of the globe, touching at least

at remarkable places.

EUROPE.

LAND. The situation of females in

any might well justify the exclu-

sion of an ancient philosopher, who

God that he was born a man and not

a woman.

The only employment of girls,

fourteenth year, is singing, danc-

ing, attending on children,

swimming water; after which they are

left by their mothers, to sew, cook,

wash animals, construct houses,

row boats. It is common for the

girls to be idle spectators, while

men are carrying the heaviest

work; for building; the former nev-

erthing to do any thing but the car-

work. Parents frequently betroth

daughters in infancy, and never con-

wishes respecting marriage; if

any pledge be given, they are dis-

to the first suitor that chances to

apply. From their twenty-

the usual period of marriage, the

the women, says Cranz, are a con-

omes of hardships and misery. The

sons of the men solely consist in

and fishing; but so far from giving

the trouble to carry home the

they have caught, they would think

they were eternally disgraced by such a

son.

Daughters are absolute mistresses

of their married sons, who

ill-treat them; and the poor

are sometimes obliged to live with

some favorites, and may be con-

divorced at pleasure. Widows

are no friends, are commonly rob-

considerable portion of their pro-

those who come to sympathize

in an affected condolence; and

in no redress,—on the contrary,

obliged to conciliate their kind-

the almost obsequiousness. After

hours subsistence in different fami-

being driven from one hut to a-

they are suffered to expire without

without notice. When widows

win-up sons, their condition is much

to that in which they formerly

with their husbands. When aged

referred to practise, or are suspect-

—ichnra—if the wife or child of a

under happen to die—if his fowling

fire, or his arrow the mark at

was shot—the supposed sorceress

ly stoned, thrown into the sea, or

executed by the angekoks or male ma-

There have been even instances

killing their mothers, and brothers

ers. The infirmities of age ex-

to violent deaths, being some-

with their own consent, and some-

times, interred alive by their own

children.

Over this extensive empire, in-

sixteen different nations, the con-

women is such as equally to evince

the degraded character of the men. A-

the Siberians, an opinion is enter-

that they are impure beings, and

to the gods; in consequence of

they are not permitted to approach

fire, or the places of sacrifice.

eastern islands, in particular, there

to whom the nuptial ceremony

is; and in cases where daughters

chased by goods, money, or ser-

or fathers never consult their chil-

their husbands treat them as slaves

of a burden. In Siberia, conjugal

bartered for gain, or sacrificed at

of an imaginary hospitality.

the Tungusians and other tribes.

respects the Kamischades differ-

est, but the extreme debasement

from their libidinous brutality must

described, and can scarcely be cre-

AND SPAIN. These two countries

closed together, because the con-

the female sex is very similar—in

the education of women is totally

and they are not ashamed of

the grossest blunders in com-

versation. Such is their situation,

they cannot intermingle with the con-

their husbands, without exciting

alarm. Girls are, in early years,

care of servants, who are both

and immoral; the same may

their mothers, whose conversa-

public conduct tend to perfect the

licentiousness in their uncul-

ture.

Young women in this king-

not instructed in any thing truly

and even those who

belong to respectable families, are often ignorant of reading and writing. Parents keep their daughters in the most rigid confinement, frequently not allowing them to go abroad to church to hear mass, and never unattended. They are secluded from all young persons of the other sex, who are not permitted to visit families where there are unmarried females. The consequence of this austerity is an extended system of intrigue, for the purpose of evading all this circumspection—by which means they are full of cunning and deceit.

TURKEY. Women in Constantinople, are confined in seraglios for life, or shut up in their apartments. They are not permitted to appear in public without a veil, and can only obtain their freedom by devoting themselves to prostitution.

"The slave-market," says Mr. Thorton, "is a quadrangle, surrounded by a covered gallery, and ranges of small and separate apartments. The manner of purchasing slaves is described in the plain and unaffected narrative of a German merchant, which, as I have been able to ascertain its general authenticity, may be relied on as correct in this particular. He arrived at Kaffa, in the Crimea, which was formerly the principal mart of slaves; and hearing that an Armenian had a Georgian and two Circassian girls to dispose of, feigned an intention of purchasing them, in order to gratify his curiosity, and to ascertain the mode of conducting such bargains. A Circassian maiden, eighteen years old, was the first who presented herself; she was well dressed, and her face was covered with a veil. She advanced towards the German, bowed down, and kissed his hand; by order of her master, she walked backwards and forwards in the chamber to show her shape, and the easiness of her gait and carriage; her foot was small, and her gesture agreeable. When she took off her veil, she displayed a bust of the most attractive beauty. She rubbed her cheeks with a wet napkin, to prove that she had not used art to heighten her complexion; and she opened her inviting lips, to show a regular set of teeth of pearly whiteness. The German was permitted to feel her pulse, that he might be convinced of the good state of her health and constitution. She was then ordered to retire, while the merchants deliberated upon the bargain. The price of this beautiful girl was four thousand five hundred piastres, [equal to four thousand five hundred florins of Vienna.]"

GREECE. The condition of females, in Modern Greece, may be inferred from an anecdote related by Lieutenant Collins.

"Our company during dinner consisted of Greeks only—it was served up by the woman, attended by one of her children, who with all the family appeared in an abject state; for on offering her a little of the wine, which they so kindly furnished us with, she shrunk back, with an expression of surprise at our condescension, which excited ours also; and the man understanding a little Italian, we inquired the reason; 'Such,' says he, 'is the inferiority and op-

pression we labor under, that it is in general thought too great an honour for a Turk to present a person of this description with any token of respect, and forward in her to accept it, which is the reason of her timidity, in not accepting the wine from you.'

In Greece, the women are closely confined at home; they do not even appear at church till they are married. The female slaves are not Greeks, but such as are either taken in war or stolen by the Tartars from Russia, Circassia, or Georgia. Many thousands were formerly taken in the Morea, but most of them have been redeemed by the charitable contributions of the Christians, or ransomed by their own relations. The fine slaves that wait upon great ladies, are bought at the age of eight or nine years, and educated with great care to accomplish them in singing, dancing, embroidery, &c. They are commonly rob-

bed by their husbands, and their fathers never consult their chil-

their husbands treat them as slaves

of a burden. In Siberia, conjugal

bartered for gain, or sacrificed at

of an imaginary hospitality.

the Tungusians and other tribes.

respects the Kamischades differ-

est, but the extreme debasement

from their libidinous brutality must

described, and can scarcely be cre-

bed.

TARTARY. The Mahometan Tartars are continually waging war against their neighbours for the purpose of procuring slaves. When they cannot obtain adults, they steal

children to sell, and even make no scruple

of selling their own, especially daughters.

In case of any disgust, their wives share a

similar fate. Among the pagan Tartars

incestuous practices are prevalent, and

their wives are generally dismissed at, or

previous to, the age of forty. The moth-

ers of sultans, among the Cim Tartars,

neither eat with their sons, nor sit in

their presence. They are, in fact, the slaves of

their caprice, often ill-treated by them, and

sometimes even put to death.

The Calmucks are considered as remark-

ably lenient in their conduct to the wo-

men: but fathers dispose of their daugh-

ters without their consent, and even ante-

cedently to their birth. Their chiefs and

princes have, besides, large harems or se-

aglios, where domestic rivalry imbibes

exist. They are, moreover, regard-

ed in general as servants, and infidelity is

compensated by a trifling offering to their

mercenaries.

The Georgians and Circassians are cele-

brated for their surpassing beauty, and their

young women are brought up to some industrious habits. The daughters of slaves receive a similar education, and are sold according to their beauty, at from twenty to a hundred pounds each, or upwards. They consider all their children in the light of property, exposing them to sale as they would their cattle, and too often obtain large sums from the agents of despotism and depravity.

CHINA. In this and almost all the countries of Southern Asia, the condition of women is truly deplorable. Forced marriages and sales are universal, and the Chinese are so excessively jealous that they do not permit their wives to receive any visitors of the other sex, and transport them from place to place in vehicles secured by iron bars. Their concubines are not only treated

elders, profess pure Theism, and endeavor to introduce among their nation the principles of mere morality. They properly aim at natural religion; most of them are disciples of the late Jewish philosopher Mendelssohn; though many of them still observe the revealed law of God. This class, which has spread much, and consists of the best informed part of the Jews, wish to make common cause with the Christians, while they do not desire to believe in the name and salvation of the Son of God, and are enemies of the cross of Christ. Among them little hope can be entertained of gaining entrance with the glorious gospel of Jesus Christ, and though they manifest moral sentiments, they would probably become nominal Christians. The adherents of this party have recently built synagogues at Berlin and Hamburg, and regulated their divine worship agreeably to Christian usages, singing Hymns accompanied by an organ, and having sermons delivered from a Text of the Old Testament.

2. The Sabsaids, a mystical sect, who abound in fanciful notions, and suppose to find in these more wisdom, than in that wisdom which is from above, and which makes known to us the mystery of godliness.

3. The Karaits, who from their religious principles, as far as I am acquainted with them, might probably be convinced with less difficulty of the truths of salvation in Christ, and be less averse to embrace these truths.

4. The orthodox Jews, as they call themselves, who steadfastly adhere to the Mosaic law and to the tradition of their elders, and who still constitute the majority of this nation, especially in Poland. They live generally speaking in the greatest blindness and ignorance of heart, and are hardened in unbelief; nevertheless among them it is not improbable that the light of the Gospel will first dispel the darkness of unbelief, when the Lord by his Almighty fiat says: Let there be light.

5. That not inconsiderable party among the Jews, who have no religion at all, are Atheists, and live without God in the world, maintaining themselves chiefly by usury and fraud, and manifest neither a religious nor moral disposition.

With the Portuguese Jews, who are regarded the nobility of this nation, and with the oriental Jews, I am unacquainted, nor do I know, whether any adherents of the former sect of Chasidim in Poland are still in existence.

It may be difficult to decide, to which division of the Jews the Society should chiefly direct its attention. We do not know the decrees of the Lord: where? how? and when? he will according to his promise grant a visitation of grace to the people of Israel in the latter days. We ought to try, whether ears and hearts may here and there be opened; to hear the word of God, and to be conducted into the way of life. We know not the times and seasons, which the Father has put in his own power, for restoring the kingdom to Israel; but we ought to observe the signs of the present times, as an emotion is preceptible among this nation which has not been observed at any former period.

The Spirit of the Lord must direct the undertakings of the Society, and open doors for successful labor among the lost sheep of the house of Israel, and we ought frequently to unite before the door of grace in fervent prayer and supplication for them. Deliver, O Lord, the people of Israel from their blindness, lead them to know thee, and to enjoy thy salvation; that many of them may with us attain to the possession of the glorious inheritance, which is promised and reserved for us in heaven.

J. F. NITSCHKE.

THE SUBSAIDS—A JEWISH SECT.

Extract from the Report of the Rev. Mr. Nitschke's Journey into Bohemia, in 1818.

The Subsaids, or Schabzels, as they are called in derision, are an ancient Jewish sect, in existence already in the first centuries of the Christian era, whose founder was a certain Sabathai Scevi. The members of this sect were scattered in Poland, Hungary, and in the countries which now belong to the Turkish empire in Europe. About forty years ago, this sect was again raised in reputation, and spread its influence, a certain Baron Von Frank becoming its leader, who with a number of his associates, repaired from Poland to Offenbach near Frankfurt on the Main, and lived there in oriental splendor until his death. These people excited much notice in that neighborhood, and held religious assemblies, which no stranger was permitted to enter. As their conduct was blameless before all men, they were thought to be a society of Jews, who in secret worshipped the Saviour of the world, and held the Christian faith. I thought so myself, in consequence of my conversations with Baron Von Frank, jun. whom I met twice in travelling through Silesia, and who seemed to manifest Christian sentiments. But I am now convinced of the contrary. They are still real Jews. They are mystical sect, who give allegorical interpretations of many passages in the Torah, and zealously study the Kabbala, with the view to predict future events by calculations, relative to which, written communications circulate among them. About twenty years ago, they pretended to have discovered in this way, that the promised Messiah would now appear. This they announced in letters written with red ink, to the Jewish congregations in Poland, Bohemia, and Moravia, exhorting them to repent. But though their numbers by this means rapidly increased, their cause declined again with the same rapidity, when the fulfilment of their hopes did not take place at the appointed time. The greater part of the Jews detest this society, & accuse them of the most execrable crimes, nor are they tolerated in the synagogues; while others, who profess to be

more intimately acquainted with them, describe them as moral characters, which, from their own expressions, I am inclined to believe. After my conversation, I asked; as I perceived from their declarations, that they considered Jesus of Nazareth as a great reformer of the Jewish nation, who had died as a martyr for the truth. Whether they did not believe that they needed a Saviour, to atone for their sins, and to save their souls? They owned their moral corruption in thoughts and actions; but supposed that God, as a merciful Father, who knew their hearts, would pardon all their defects, in consequence of their endeavors to do good, and to abstain from evil; and, according to their own expression, to raise the spirit more and more above the flesh. Upon my enquiry, Whether they, with this persuasion, had a cheerful hope of eternal life, and could venture to stand before the Lord as the future Judge of all flesh; they replied, Yes; that they could. I then closed the conversation, being unable to speak more powerfully to their hearts, and we parted in a friendly manner.

PERSECUTION OF JEWS.

From Bell's London Messenger, of June 6.

Accounts from the frontiers of Saxony give the following particulars of the expulsion of the Jews from Meiningen:—From ancient times the town had the privilege that no Jew should reside there; latterly several Jews had established themselves there, without any opposition from the government. Some time since, circumstances being changed, the magistrates thought it advisable to enforce the old regulations, and all Jew beggars and petty dealers received orders to quit the town, which they did. Some rich Jewish families remained; and the magistrates were asked whether they should be further tolerated. The magistrates thought themselves not competent to decide this question and called an assembly of the citizens. This assembly had scarcely heard what was the matter in debate, when some of them resolved to cut the knot at once, collected some empty waggon standing in the market, obliged the Jews still remaining to pack up their goods, and to put themselves with them in the vehicles, which stood ready to convey them over the frontiers. The immediate cause of the event is said to have been, that a Jew, contrary to the ancient custom, which did not permit persons of his nation to acquire real property, had purchased a house in Meiningen, and desired to have his name registered as the proprietor.

State of Religion in Missouri.

Extract of a letter from Mr. DAVID TENNY, a Missionary in the employ of a New-York Missionary Society, to the Editor of the Boston Recorder, dated

Kaskaskia, Illinois, June 29, 1819.

This day, nine months since, I left the vicinity of Boston. My time has been principally spent in the territory of Missouri. I have travelled over a considerable of it, besides making some short excursions into the State of Illinois. But alas! while the valley of vision is stretched before me, I exclaim, "And can these dry bones live?" The preaching of the cross appears indeed to be almost without effect. No human efforts avail to raise a barrier against the overwhelming flood of impiety and infidelity.

As the great Mississippi rolls its waters with majestic force, and seems to sport with every obstacle lying in its way; so in spite of every moral barrier, does the flood of vice roll onward, spreading waste and ruin in its progress. Often is the herald of salvation compelled from actual but painful observation, to apply the language of the Prophet, Eze. iii. 4—7. But we do cherish the hope of seeing better days. The persevering labors and prayers of the children of God must at length prevail, and before the contagion is any further spread, and the work of destruction rendered complete, these efforts must be made. The call for more laborers is imperious. The number of competent preachers of the gospel in Missouri is comparatively nothing, when we consider the great extent of population, and the constant influx from almost every considerable portion of the Christian world.—Of regularly educated ministers of the Presbyterian & Baptist denominations, the number does not exceed 5 or 6. Of the Methodist denomination, there are some whom I love as fellow-laborers in the gospel vineyard. Concerning others, I must cast wide the mantle of charity.

While travelling, I find scattered upon the mountains some of the dear sheep and lambs of Christ's flock. O! it excites the tear of Christian sympathy to meet them & mingle souls and voices—praise & prayer! At St. Louis, Rev. S. Giddings has for some years been laboring with persevering industry. He has already done much in rapid, yet with sure progress, is laying a foundation for great and lasting good.—Though in general we are compelled to present in a dark hue, the moral picture of this country, when compared with most of the Atlantic States, still there are some brighter shades. On this we love to fix the eye. Two weeks since I attended a sacramental occasion with Rev. Mr. Donaldson, pastor of the Presbyterian church in Bellevue. The meeting held four days in succession, was peculiarly interesting, and we humbly hope the presence of Jesus was with us. On the sabbath the assembly was large. Between 50 and 60 communicants were present. It is the largest Presbyterian church in the territory. Three dear youths presented themselves, who, with penitent trembling hearts, publicly professed their faith in Christ. Six or seven were added by letter. The heart of the pastor seemed touched with holy

fire. It was indeed a refreshing season, and I think I express the feelings of others a well as my own, when I add, a season long to be remembered.

Below this place, or on the river below Herculaneum, only two or three Presbyterian clergymen have ever travelled, and they were merely transient visitors, and myself the only one that has ever been seen from Cape Girardeau to Red River. At Jackson, the prospects of usefulness are great. I could spend only one sabbath. Public worship was appointed at 12 o'clock; at 10, people were collected, and at 11 I commenced; and the Court-house thronged; the largest number I have seen assembled for religious exercises in the territory. Many of the inhabitants are recent emigrants from the States, and among them are several respectable inhabitants from Boston. I was much pressed by them to preach more before I left town. It was painful to say no, but my lungs had failed. Urgent requests were made for a teacher informed and educated, to reside among them. The same request was pressed at New-Madrid. Below the last mentioned place, I proceeded on my course into the Arkansas Territory, and preached. I could proceed no further; I was worn down, my daily task having been to preach twice, and ride between 20 and 40 miles.

This western country then presents a vast field for missionary labor. West of the Mississippi, beginning at the northern extremity of European settlements at "Two Rivers," 120 miles from St. Louis, to Alexandria, at the head of Steam Boat navigation on Red River, a distance of more than 1000 miles in length, & from 50 to 300 miles in breadth, & at no place in the whole extent more than 30 or 40 miles between settlements, is presented one great field, over which the eye of Christian philanthropy will long weep. On the eastern side of the Mississippi I cannot speak with so much certainty concerning the moral state of society, but apprehend it to be not much better. Though on this as well as on the other side of the river, I am bound, in justice to the country, to say, there are individuals and communities possessing moral rectitude of character, and true Christian faith.—There are those who have not defiled their garments.

I have spoken more particularly of Missouri, because I could speak from actual observation. But this State presents claims equally, and perhaps more pressing. From the fertility of the soil, together with its local advantages, it will perhaps soon rival in population, any State in the Union. The present emigration especially from New-England and New-York, is almost without a parallel. Two or three Missionaries

have spent the winter and spring on this side the river, but have now gone. No other Presbyterian minister than myself is now in the State, and after three sabbaths I must re-cross the Mississippi. Two Presbyterian churches have recently been formed in the State, and in this town there are a few whose names I trust are "in the Lamb's book of life," and who contemplate becoming soon organized into a church of Christ. But who, under the great Shepherd of Israel, will water the dear infant churches when formed? With confidence, I believe, dear Sir, that when from the banks of the Mississippi, the Macedonian cry is raised, and heard by our beloved Zion in the East, thousands of hearts will respond, "Yes, we will remember you, and send relief. Yours very affectionately,

DAVID TENNY.

REVIVAL IN MARSHFIELD, (Ms.)

Communicated for the Recorder, by Rev. T. CONANT, a Baptist minister in that town.

Marshfield, July 24, 1819.

Dear Sir,—I have been favored with the reading of your interesting paper from the beginning; and as the account of religious revivals have been peculiarly refreshing to me, I cannot but think they are so to the people of God in general. Therefore I send you the following brief account of what God has wrought in this place. Religion was at a very low ebb previous to the late awakening. For several years family worship had been greatly neglected. I have not known where in town to appoint a prayer-meeting at which three males would convene and assist in the devotional exercises. The scene is now changed. "It is the Lord's doing, and marvellous in our eyes."

The work commenced March 22d, in the cotton factory at the south part of the town; a young woman who had been under some serious impressions, became more distressed; it was mentioned that E. S. was under concern of mind, and this appeared to be the means in the hand of God, of the awakening of a number. Within

three weeks afterward, I asked a pious intelligent man who is our principal physician, how many he supposed had obtained a hope that they had experienced religion; he said he thought not far from one hundred. We think at present, that not far from one hundred and seventy indulge some hope, that they have been made sharers in the special grace of God; and several are now under concern of mind. All these do not belong to this town, yet most of them generally attend meeting here. Although we have not heard Partisans, and Medes, and Elamites, &c. yet we have heard some of the richest and poorest from seventy-two to eighty years of age, black and white, professors of religion, formalists and the vilest of characters, "speak in our tongue the wonderful works of God." Some of the subjects of this work have been singularly exercised; they have come to meeting and have fallen down and cried aloud, what shall I do to be saved? Others have been found in the field prostrate on the ground, in awful distress: others have been brought out of darkness into God's marvellous light, by a

silent influence. Some of the people of God have also been singularly exercised; one man in particular, while on the water, lost the use of his limbs so that he was not capable of managing his boat; he declares that he had such a view of sin and sinners, of Christ and the redeemed in heaven, that "there was no more spirit in him;" his pulse ceased to beat for fifteen minutes.—Ministers and people that have visited us, of different denominations, have appeared to enjoy much of the divine presence, and have said that the work appeared to be much greater than they expected.

The first sharers of the work were young people, who when they went from home on Lord's day evening to the factory, took their clothes with them in order to attend a ball that week, but before the week was at an end, they were "rejoicing in the Lord."

A sea Captain and his wife came into the town upon a visit soon after the work commenced; they had lived in a town where there had been a great revival a short time before; but during the whole period they had opposed the work;—At the second or third meeting which they attended here, the man fell upon his knees about 8 o'clock in the evening, before a large assembly collected for the worship of God, and continued in that position until 1 o'clock; he appeared to be under deep conviction; he and his wife obtained a hope during their visit, which was about a week, so that they returned home rejoicing in the truth.

The means that have been mostly blessed to the awakening of sinners were, the preaching of the gospel, the exhortations of the young converts, and the administration of baptism.

As an evidence that this is a good work, we see houses that were lately sinks of iniquity, now opened for prayer-meetings and preaching: instead of hearing oaths that were enough to chill the blood in our veins, we hear the praises of God. As the work was so sudden, and the greater number that have been sharers in it, are from 13 to 22 years of age, it was deemed expedient for them not to make a profession of religion hastily. Therefore but few have been admitted to any church. According to my best information thirty-three have been added to the Baptist, twenty to the Methodist class and church, and four to the Congregational church. We hope to share in the prayers of God's people, that the lambs of the flock may be kept by the power of God through faith unto salvation.

THOMAS CONANT.

THE RECORDER.

BOSTON, SATURDAY, AUGUST 7, 1819.

Twenty-fifth General Meeting of the LONDON MISSIONARY SOCIETY, held in London, on the 12th, 13th, and 14th days of May, 1819.

ABSTRACT OF PROCEEDINGS.

At Surry-Chapel, a sermon was delivered by the Rev. J. A. James, Birmingham, to a very crowded congregation, on John 12: 32, 33, "And I, if I be lifted up from the earth, &c. which he considered as presenting, 1st, the great object of missionary zeal—to bring men to Christ; 2d, the grand instrument of missionary exertions—the doctrine of the Cross; 3d, the final accumulation of missionary success—all men shall be brought to Christ." Rev. Mr. Rayson, of Tonbridge Chapel, preached at the same time, to hundreds out of doors, who could not get within the chapel.

At the Tabernacle, Rev. James Foote, of Logic-Park, near Montrose, preached to a large congregation, from Isaiah 35: 1, "The wilderness & the solitary place shall be glad for them" &c. He traced some features of resemblance between a desert and the heathen world, 1st, as barren and uncivilized; 2d, a dreary solitude; 3d, a place of inhumanity and cruelty; 4th, of comfortless sorrow; 5th, of awful danger. To those who wished to hear Mr. Foote, and could not want for seats, Rev. Mr. Hilliard of Bedford, preached in Albion Chapel, Jr. John 3: 16.

At Tottenham Court Chapel, Rev. Mr. Jackson of Stockwell preached from Zech. 4: 7; "Who art thou, O great mountain," &c. 1st, the difficulties which lie in the way of missionary exertions; 2d, the encouragement to perseverance, notwithstanding them; 3d, the means to be employed in prosecuting this object; 4th, the glorious result which may be expected.

At St. Ann's, Blackfriars, Rev. R. Cox, Bridgeport, preached on Psalm 67: 1, 2; "God be merciful unto us, and bless us." As incentives to missionary exertions, he urged, 1st, the awful state of the heathen; 2d, our own religious privileges; 3d, the glory of God as connected with missions; 4th, the increasing disposition of the heathen to receive the gospel.

On Friday evening, the *Sacrament of the Lord's Supper* was administered to Christians of different denominations, indiscriminately, in three different parts of the metropolis, no single attainable place of worship being sufficient for the accommodation of so great a number of communicants. At Sion Chapel, the Rev. Dr. Bogue presided; at Silver-street Chapel, Rev. Mr. Cockin of Halifax; and at Orange-street Chapel, Rev. Mr. Griffin of Portsea. Appropriate addresses were delivered during the administration of the ordinance; hymns were sung and prayers offered, while all the company of believers rejoiced.

The *Meeting for Business*, was held in Queen-street Chapel, belonging to the Wesleyan Methodists, and kindly loaned by them for the use of the Society, because the places of the former annual meetings had proved insufficient for the accommodation of the members and friends of the Society, who are increasing in number every year. Wm. A. Hankey, Esq. the Treasurer, was called to the chair, and introduced the business of the day. Prayer was offered by the Rev. Mr. Redford of Uxbridge, and an *Abstract of the Report of the Directors* was read by the Secretary, Rev. Mr. Burder. From this Report, we hope to give our readers some interesting details, as soon as it shall be received. The *increase of Contributions to the Society's funds*, the past year, has been £1154, 16s. 4d. stg. The *Expenditure* ex-

ceeded those of the last year £3306, 16s. 4d. It was stated by the Treasurer, that the contributions must be progressive till Missionaries are able to support themselves; that a sum must yet be supported by the zeal and energy of Christians at home—that association is the most efficient source of supply—that societies are particularly to be recommended. Dr. Bogue, Dr. Collyer, Dr. Orme, W. Wilberforce, Esq. Rev. Mr. James, Wm. A. Hankey, Rev. Mr. Bunting, and Thos. Wilson, Esq. seconded various Resolutions, which were carried at some future time, and may make extracts at some future time.

The *Anniversary Collections*, at this time amounted to £1299, 7s.

Eleventh Anniversary of the London Society for Promoting Christianity among the Jews.

The first Anniversary Service was held at St. Ann's church, Blackfriars, by the Rev. Mr. Cox, M. A. on Thursday Evening, May 12, from Luke xxiv. 47. The second, by Edward Cooper, M. A. at St. Paul's, London, on Friday Morning, May the 13th, from 10, 30, and three following evenings.

Abstract of the Report.

The state of the Jews abroad, has engaged the attention of the Society during the past year. At home, however, the Society have been steadily growing, a school-house for Jewish boys is nearly ready for use, and for the girls will be commenced as funds will warrant. Eight boys have been admitted since the last meeting, and during the same time four boys have been apprenticed, or put out to service.

The Society's Printing-Office has paid expenses. The finances of the Society considerably improved. A fifth donation has been received from the Edinburgh Society, and a third donation of the same amount from the Ladies' "Jews Society" in Boston, Mass. An Auxiliary Female Association formed at Portland, Mass. in the same year, which has contributed £100 to the Hebrew Testament fund. Another association in the United Kingdom, the Scotch Ladies' "Jews Society" in Edinburgh, has contributed £100 to the same fund.

The Society's Printing-Office has paid expenses. The finances of the Society considerably improved. A fifth donation has been received from the Edinburgh Society, and a third donation of the same amount from the Ladies' "Jews Society" in Boston, Mass. An Auxiliary Female Association formed at Portland, Mass. in the same year, which has contributed £100 to the Hebrew Testament fund. Another association in the United Kingdom, the Scotch Ladies' "Jews Society" in Edinburgh, has contributed £100 to the same fund.

The Society's Printing-Office has paid expenses. The finances of the Society considerably improved. A fifth donation has been received from the Edinburgh Society, and a third donation of the same amount from the Ladies' "Jews Society"

the Christian Scriptures as widely as possible among the adults of all classes. To this duty is much encouragement. Many of the Jews already become members of Bible Societies and more ask with eagerness for copies of the Testament, and read with great avidity, understanding well what they read. Some of them believe an important crisis at hand, and foresee the triumphs of Christianity over wretched superstitions. The Committee recommend publishing the New-Testament in such accents and dialects as the Jews in different parts may understand solely, or more perfectly than they do the pure Hebrew of the Old Testament. They allow an edition of the Jewish Testament indispensable requisite.

the third object is the establishment of Mis-

This is required, by a prevailing disposition among various Jewish communities abroad, to constitute an enlightened and liberal instruc-

their youth, instead of degrading ignorance on one hand, and on the other, a miscal-

Talmudical lore; and by the readiness of

governments to combine their efforts for

the furtherance of so desirable an object. The

ought if possible, to send out persons duly

to co-operate in this fundamental work

of spreading dispositions so favorable, and giving

to designs so beneficial. Missionaries ought

provided, to circulate the Scriptures—ex-

them—distribute tracts, and adopt every

measure that circumstances may suggest to dis-

seminate the knowledge and influence of Christianity.

They would go forth uncalled. Many Jewish

would be raised to welcome them, as well

as others who feel no Jewish prejudices. Com-

with the extent and magnitude of this plan,

has yet been actually effected. The time

in collecting materials for a spacious edifice

however to be considered lost; to lay a

and broad foundation is important and la-

The Committee have opened and car-

an extensive correspondence with indi-

viduals abroad, qualified by their piety, talents

and means of local observation, to aid the de-

signs of the Society. They have had a stereotype

of the Hebrew Testament completed at

expense—10,000 copies are in press, and

are ready for distribution. An edition

of the German Hebrew Testament is in a state

of preparation. 1000 copies of the first edition

Hebrew Testament have been disposed of

in the year, in the East, in the West, and in

both. Several thousand Tracts have been

in the German and other languages, be-

most valuable Catechism by Tremellius,

a converted Jew of the 16th century, and

is widely as possible. Two young

piety, and of great promise, are studying

the Society's expense chiefly, for future emi-

gration to Missions under the auspices of

society. Two others are to be brought for-

as soon as possible.

Committee have relinquished the plan of

giving temporal relief to adult Jews, because

they have better employment for their funds—

intend to direct their efforts chiefly and un-

derly to the dissemination of Christian knowl-

edge among the nation of the Jews at large, ac-

to the plan whose outlines have just been

filled.

Society for promoting Christianity among

ews was formed at Glasgow, Scotland, on the

Jan. 1819, Wm. Cunningham, Esq. in the

Its object is to assist by contributions the

ation and circulation of the New-Testa-

among the Jews, in the language of their

the education of Jewish children in the

oles of Christianity, and in general to assist

society, at home or abroad, that shall have

its objects in view.

Wm. Jones thought it probable that the

sons of Asia would be discovered to be the

descendants of the Ten Tribes of Israel. The best

historians ascribe to them such a descent,

that their families are distinguished by the

of the Jewish Tribes. Their language,

too, has a manifest resemblance to the

Drs. Carey and Marshman, who have

translated the New Testament into it, state dis-

that it contains a great number of He-

words, than is to be found in the language

ation in India. A learned Afghan says,

is nation are Beni Israel, but not Yuhodi—

Israel, but not Jews. Mr. Chamberlain,

resident, writes, "many of the Af-

undoubtedly of the race of Abraham;

considerable district under their dominion

Hazar or Hazarut, which may easily

been changed into the name Arzareth,

as Ezechias.

writer in the Jewish Expositor, noticing the

that for the purpose of simplifying the col-

and management of the funds raised by a

Charitable Association, various objects

been combined, and every member of the

has appropriated his charity to the

object he preferred, asks, "Why in such

as this should the Jew be omitted?" Is it

he is not entitled to a fair proportion of

actions and prayers of the Christian world,

the Gentile? Is it because he is entirely

by his God? Is it because he will

no benefit from the knowledge of the Mas-

We are free to confess our own opinion,

cause of the Jews does not receive a

portion of public patronage in this coun-

with God to the Jew, "I will bless him

isnesseth thee."

letter in the Jewish Expositor, (vol. 4, p. 19)

has adduced several "strong reasons" for

that the phase, "And this is the

where with she shall be called, the Lord

RIGHTEOUSNESS?" (Jer. 33, 16) ought to be

said, "And this is his name which they

call him, JEHOVAH OUR RIGHTEOUSNESS;"

the whole verse, together with the pre-

parallel with Jer. 23, 5, 6. Several

scripts, collated by Dr. Kenicott and De

together with the Chaldaic, Vulgate, Sy-

and Arabic versions, confirm the latter trans-

We notice this, because Jer. 23, 16, is

intended to nullify the argument for our Sa-

Divinity contained in Jer. 23, 6.

SUMMARY of Intelligence, abstracted from the London Baptist Magazine for June last.

Dr. Carey, in a letter dated Oct. 4, 1818, states that if funds were raised and men could be procured, five or six hundred Schools might be immediately organized in the tract of Indian territory lately fallen into the possession of the British.

Jabez Carey, who has been distinguished for his success in the superintendence of Native Schools at Amboyna, has relinquished that station, and consented to engage in the same business in the upper provinces, called Rajapoothana. "A hundred Missionaries are wanting at this moment to fill up the field before us."

Felix Carey, sometime at Rangoon, is now at Calcutta, assisting in the operations of the Printing-Office.

Mr. Ward's health was so bad that he was compelled, agreeably to the advice of all medical men to return to England. He has since arrived there.

Mr. Chamberlain—apparently going to the grave—his body wastes under the consumption, but his mind is very happy.

At Jessoore, three native Christians were restored to the communion of the church in February, after several months exclusion. Four Roman Catholic Christians from Husunabad, have requested Mr. Thomas at Jessoore, to send a Missionary into their neighborhood. Three Brahmins from Nul-danga requested and received the Gospels and some Tracts, in Persian and Bengalee.

In the Christian school at Dhacca, many of the children are gaining a pleasing knowledge of divine things, carrying it to their homes, and spreading it through their families.

The natives at Bhawal have begged for a school—promised to build a school-house, and to defend it against the priests.

On the 27th Feb. two Mahratta women consigned themselves to the Ganges, after first worshipping the river. One of the missionaries pointed out to them and to the crowd around them, the absurdity and delusive nature of the step they were about to take, but in vain.

The laws of the Hindoos forbid on severe penalties, the killing of an animal, the property of another, and yet sanction self-murder, permitting whoever will, to be accessories to the bloody deed!

In a regiment of soldiers at Digha, the cause of the Redeemer flourishes. Five members have just been added to the church; one after another bows to the sceptre of Christ, and great love and unity prevail.

The Dissenters in England, are making application for an alteration in the laws respecting marriage, by which they are compelled to submit to the forms of the established church.

The Baptists in England are making strenuous efforts to establish funds for the relief of the widows and orphans of deceased ministers; also for the assistance of aged and infirm ministers, and the education of the children of those in very indigent circumstances. A Society is formed on the following principles: those whom it proposes to relieve, are to be considered claimants, not dependents.

The assistance afforded is to be permanently secured. The capital is in no case to be diminished, but the annual income to be divided in just proportion; and a part of the interest is every year to be added to the principal, till the annual income shall amount to £1500.

Such exertions are warranted and required by the fact, that ministers cannot from their scanty incomes, make any adequate provision for their wives & children after their death, but must leave them in a state of dependence to the "rude care of parishes," or to absolute poverty. The payment of two guineas a year constitutes membership.

The Female Domestic Missionary Society, of Charleston, S. C. has employed a Missionary, the Rev. Mr. Wright, for six months, in distributing Bibles and Tracts; in visiting from house to house the poor and afflicted; in preaching on the Sabbath, and during the week as opportunity offered, to those who could not, or would not be accommodated at any of the churches in the city. The labors of Mr. Wright have been much devoted to the seamen, who conducted themselves with uniform propriety and decorum, while attending to the word preached, either on shipboard, or at the Lecture-room. The Marine-Hospital has been a particular object of attention, and circumstances have occurred to show that such attention was not in vain.

We sincerely congratulate the members of this Society, on the success which has already crowned their bold and persevering exertions. In what God has done for them, they will see what he shall yet do—he will support them under every pressure of obloquy and contempt—he will conduct them in all their way and prevent any evil from befalling them—he will gratify the benevolence of their hearts by pouring on their heads the "blessing of many ready to perish," and by provoking to emulation some of their brethren, who ought ere this time to have explored and supplied the waste places of their city. We can hardly enough admire the fortitude and self-denial exhibited by "many daughters" in this age of benevolent exertion; and we are aware that few are entitled to more unreserved admiration than our sisters in Charleston. Opposition has not appalled them—reproach has not deterred them—indifference has not unnerved them;—they have personally visited those scenes of poverty and distress where their Saviour told them to go—they have carried relief in their hands, and words of consolation on their lips;—and when the labor became too great to be performed by themselves, consistently with domestic duties, they associated, and employed a faithful servant of God to assist them, though not to exempt them from such labors of love as they might still be able to perform. They have a present reward—and will be stimulated thereby to increased and persevering exertion—but they have another and better reward laid up in heaven; and we can hardly forbear indulging the anticipation of their happiness, when they shall see some of the present beneficiaries of their bounty basking before the Throne, and ascribing "Glory to God," while with joyful gratitude they turn their eyes to this band of "female disciples" and say, "Lord, these were the angels of thy mercy to us, miserable sinners."

The Religious Tract Society of Charleston, S.C.

in the fourth and last year of its operations, has distributed gratuitously 1300 Tracts; delivered to subscribers for individual distribution 2600; and sold to other Societies 10,273, beside presenting the Marine Bible Society with a considerable number for distribution among Sailors.—The Society has 10,000 Tracts on hand, and \$33,42, in its Treasury. Rev. Dr. Flinn President, Rev. Drs. Furman & Palmer Vice-Presidents.

The "Beneficent Society" of New-Providence, (N. C.) held their first annual meeting on the 17th May last. From the Report read by the Board of Managers, we learn that \$110 of their funds have been appropriated to Foreign Missions, and \$40 to the education of poor children, not exceeding ten in number, within their own bounds; beside which, fifty copies of Webster's Spelling-book have been purchased and gratuitously distributed.

Measures were also adopted by the Board, to secure the enactment of more adequate or effectual laws for the suppression of vice, and particularly for the suppression or punishment of drunkenness. Several petitions to this effect were forwarded to the Legislature of the State, which were committed, reported on unfavorably, and nothing was done. The Board however, have an increased conviction of the propriety and necessity of a revision of the laws, and leave it to the Society to determine whether any thing more shall be attempted. The following sentiment is as solemn as it is just:

Let it not be said that the drunkard injures nobody but himself; this is notoriously and grossly untrue; for every habitual drunkard may with strict propriety & justice be considered as a *disorganizer, a thief, and a murderer*. Such a character is a flagrant violator of the good order of society. He robs the public by entailing poverty on his family; and may be considered as a murderer, as his intemperate habits tend directly to shorten his own life, as well as to endanger the lives of others. It is therefore the interest and duty of every community to restrain or punish such practices by adequate penalties.

Third Annual Report of the "Benevolent Society of the Parish of St. Andrews," Virginia.

POETRY.

From the Burlington Mirror.

The following lines are intended as a versified abstract of a Sermon preached from Hebrews iv. and 9.—“There remaineth therefore a rest to the people of God.” March 28, 1819.

How false and erroneous the fond expectation, Of permanent rest and enjoyment below, Misfortune or care will pervade ev’ry station, And poison our sweets with the essence of woe. Mortality’s sons, from the summit of grandeur, In countless declensions to poverty’s cave, Are doom’d thro’ “this vale of affliction” to wander,

And struggle with griefs till they sink in the grave.

But oh! cheering trust to the children of sorrow, Whom courage inspires and religion sustains— Who thro’ the dark day view a shining to-morrow, Assur’d “that a rest for the righteous remains.”

No sickness or anguish infect the bright dwelling, No care finds access to the seats of the blest, And raptures on raptures celestially swelling, Eternally charm in the mansions of rest.

What mind of perception, what being of reason, Can bound his desires with the pleasures of time—

Embitter’d with pain, & so transient their season, Whilst torture unceasing must follow the crime, O pause! are you stand on the verge of perdition. Oh fly to your Saviour, and hide in his breast, With angels and saints share the blissful condition, Prepared for the just in the mansions of rest.

MISCELLANY.

BISHOP MOORE ON THE TIMES.

[Sentiments that have not the charm of novelty, are yet sometimes invested with such beauties of language, and enforced with so fervid an eloquence, as to produce deep and happy impressions on any susceptible mind. We leave the justice of this remark to be tested by the following extract from a late discourse of an American Bishop.]

From the Richmond Enquirer.

A gentleman who was pleased with the tone and sentiments of a Discourse, delivered by Bishop Moore, in the Monumental church on Sunday last, was induced to believe that they might do service to those who had not heard them, applied to the Bishop, who was so kind as to furnish him with the following Extract. With a view of communicating the pleasure to others which he himself derived from the perusal of his extracts, he has asked leave, and now submits it to the reader.

EXTRACT.

The value which we attach to wealth, and the pleasure we promise ourselves in the possession of riches, is deceptive and vain. The humble cottager who rises in the morning to his labors, and obtains by that labor his daily bread, partakes of more genuine felicity than the individual who rolls in splendor and fareth sumptuously every day; his constitution, provided his conduct is marked with the features of sobriety, is more robust; his cheek is gladdened with the blush of health; a smile of contentment is seen in his countenance; his appetite is rendered keen by employment, and having no cares to distract his mind, he commits his head to his pillow in peace, and awakes afresh by his tranquil slumbers. The expectant of no fortune, he is never disappointed in his views; he labors for support alone; he cultivates his fields with industry, and looks to heaven for the former and latter rain to mature his crops. His wife and children are rendered happy in the enjoyment he possesses; the voice of joy and health is in his dwelling; his communion with his Maker is not distracted by the cares of life; religion holds up to his enraptured view her choicest consolations; he looks forward without a fear to that moment when his labors will cease and the triumphs of heaven be his portion forever.

Compare the situation of such an individual, my beloved hearers, with the situation of the man, involved in the hurry and bustle of the world. Consider those thousand contingencies upon which his success in business must depend. Not all the efforts which the most prudent can make, to secure his concerns from derangement, will always prove effectual. When his affairs at home wear a pleasing prospect, his disappointments from abroad throw him into confusion, and defeat his plans. He sees a storm of adverse fortune approaching, which chills him to the heart; he perceives that no wisdom he possesses, can secure him from the blow—the wife of his bosom he is sensible will feel the shock; his beloved children checked in their expectations, tremble under the influence of a father’s sorrow; he goes to his pillow for rest, but that pillow once the seat of quietude, refuses him the aid he seeks; his mind is distracted with the heavy burdens of his cares, and he rises in the morning with a countenance indicative of sorrow and woe.

Such being the distress, in which the pursuit of wealth so frequently plunges us, distress which at the present moment is felt by so many, whom I love and respect; by so many to whom I feel attached by a thousand tender considerations; let me entreat you, beloved parishioners, to remember, in the derangements of your temporal prospects your happiness is not so essentially interested, as, upon a superficial view of things, you may imagine. Happiness, rely upon it, is not dependent upon wealth. Contentment of mind, rests upon no such uncertain foundation. If peace and comfort flow from no source but riches, your preacher must always have been miserable, for wealth he never had, and wealth, from his situation in life, he never can obtain. Let me therefore, entreat you to be submissive to the reverse of fortune, with which many of you have to struggle; the calamity, if it deserves the name, is universal; Europe, as well as the land in which we live, groans beneath the burthen.

A mediocrity of fortune is within the reach of every sober minded, industrious man. Plenty to satisfy our necessary wants, will never be denied us; having food and

raiment, let us be content; “man wants but little here below, nor wants that little the long.” The prospect of our crops is abundant. The Almighty, with the finger of mercy, points to his inexhaustible stores, and invites us to partake of the bounties of his providence. Luxuries can be dispensed with, and we shall find an increase of happiness growing out of such a dispensation. The ceremony and unnecessary parade of life, do not contribute to real enjoyment; it is the bane of social intercourse; it strips society of its delights, and substitutes an empty void for solid comfort.

Think me not a novice! my observation and experience proclaim to me the truth of my remarks. “Learn then of Christ, who was meek and lowly in heart;” be tender and indulgent to each other; let economy be the order of the day; let us rise in all the majesty of union, and frown upon dissipation and extravagance; let us guard our expenses, and direct our outgoings into such channels, as God and reason, in this time of commercial distress, will approve. If those who have escaped the pressure of the times, will set the example, the effect will be such as the purest moralist could wish; in a word, disappointed in your worldly arrangements, look to the Lord Jesus for comfort, and you will find rest to your souls.

MISSIONARY SPIRIT.

From the Religious Intelligencer.

Extract of a letter from Rev. DANIEL S. BUTTRICK, Missionary at Brainerd, to Mr. LINUS NORTH, dated Brainerd, March 15, 1819.

Very dear brother,—Your very interesting letter arrived in a box of goods, two weeks ago; but as the mail passes through the Nation but once in two weeks, I have delayed answering it till now. We bless our dear Saviour for what he is doing in the Christian and heathen world.

The effects of Divine grace are no less apparent in the churches of Christ, than in the temples and the wilds of the heathen. The children of God, though awake to other duties and precious in the sight of their Saviour, have not seen the situation of the heathen, nor their duty towards them as they do now. Now there is not only a solitary Christian here & there, whose heart glows with love to his Divine Master, and for the souls of the heathen; but the divine flame is almost every where kindling, and the spirit of Brainerd, or rather of his Lord, is exciting millions and millions of sighs, and prayers, and tears, and alms, for the spread of the gospel among the perishing heathen; and the Missionary, instead of being an object of pity, is rather the subject of envy. If that hateful passion could exist in a heart fired with love for souls, surely nothing would call it forth quicker than the sight of a band of Missionaries going just behind the blessed Saviour, and the holy company of Apostles & Martyrs of the Lamb, to preach glad tidings of peace and pardon to dear immortals who have for ages been in darkness. And well may the dear lambs of Christ long to do something for the heathen: for this service is peculiarly pleasing to God our Saviour. He died for them, and charged his friends to tell them of his love, and plead with them to turn from all their miserable wicked ways to God. And if after hearing and knowing this command, we should sit down with indifference, and let the heathen perish, with what propriety might the Saviour say, “Why call ye me Lord, Lord, and do not the things which I command you.” But does it not seem strange that Christians should ever need urging to relinquish earthly enjoyments, or endure hardships for the Saviour, when all their enjoyments & all their hopes, were purchased for them by his blood. No, my dear brother, if we had a thousand lives, and could lay them down at his feet every day for ten thousand years, we should do nothing towards repaying his infinite kindness. And if the salvation of one individual soul is of such importance, what is that of hundreds of millions? But what does the death of Christ profit those who never heard of him? I do not say that it is impossible for them to be converted & taught the knowledge of Christ by the immediate influence of the Spirit of God. But this evidently is seldom the case. It has pleased God by the foolishness of preaching to save them that believe. Nothing generally, fit for the kingdom of heaven, is found among the heathen. The gospel, accompanied by the Spirit of God, is the only instrument of restraining their wild passions and causing them to oppose the torrent of their corruptions. And why should they not enjoy the gospel? Since Christ died for all men and his blood is sufficient to wash away the sins of the whole world, why should it not be allowed to flow through the earth? But if we refuse to preach it, or to assist those who would do it, we set a barrier to the blood of Christ, and throw the heathen to eternal death. And what could we do to make amends for this? We should rob God of his glory—we should rob Christ of his purchase—we should rob the Holy Spirit of his temples—we should rob the heathen of heaven, and heap on them all the miseries of the second death. And should we not destroy or at least endanger, our own souls? Let every Christian consider that every individual soul among the heathen is as precious as his, and let him feel this, and then say if he would not be willing to give the life of his frail polluted body to save a world of dear immortals. I stop this train of thought, my dear brother. I know you feel for the dear heathen. But our situation is peculiarly trying. Wherever we look, our eyes affect our hearts. We see the heathen world in worse than Egyptian darkness. We see the storm gathering blackness, and peal after peal is sinking them in eternal death. And the few dear souls around us who have been snatched from the jaws of the lion, tho’ they give us unspeakable joy, yet they increase our love for, and,

of course, our grief, on account of their friends and nation still in darkness.

Being situated thus, having so constant a view of the immediate wants of the heathen, great exertions in the Christian world seem small to us, yet we would not but mark with peculiar gratitude the precious gift from Otsego. Not only because we wanted clothes so exactly suitable for the children, but also because they were tokens of the remembrance of our dear Christian friends, and an evidence that those friends were engaged with us in publishing “glad tidings” to the heathen. Yes, tell those dear sisters by whose kind hands these clothes were provided, that we recognize them as Missionaries to the heathen. No matter whether they ever see in this world the precious sons and daughters they bring home to glory—no matter whether they are employed by a Board of Commissioners, or by the immediate direction of the Saviour; if they are instrumental of spreading the gospel among the heathen, or if they endeavor by their prayers and alms to do this, they will doubtless be rewarded as Missionaries of Christ at the last day, and perhaps receive a much brighter crown, when the Lord makes up his jewels, than many who are actually engaged among the heathen. But especially we desire their prayers. Even Moses grew weary, and Amalek would have prevailed, had not Aaron and Hur held up his hands,—how much sooner shall we, who have but a drop of benevolence, let go of the poor heathen, if not strengthened by the prayers and tears of the children of God.

IRELAND.

Extract from “Curew’s Observations on the state of Ireland,” copied by a Reviewer in the Literary Panorama of January last.

The latent richness of the land, and inexhaustible fertility of the soil, far exceeded my expectations: the extent and opulence of the sea-ports, and some of the other towns, with the resources and facilities for agriculture and commerce, greatly surpassed any previous estimate that had occurred to my mind. The picturesque beauty which may be said to pervade the country is every where grand—often sublime—always imposing: the increasing variety of surface is peculiarly attractive of attention; and while the verdure is delightful to the eye, the luxuriance of vegetation supplies, and in some degree compensates, for the deficiency of culture.

The hospitality, urbanity, and frankness without order or discipline; their baggage consisting of little more than the scanty covering on their backs. They are totally destitute of tents, and in their encampments observe neither regularity nor system. The commanding officers are generally mounted, and likewise such of the others as are able to provide themselves with horses or mules, the latter of which are in great plenty.

The exterminating principle upon which the war is carried on between the contending parties, render their campaigns bloody and destructive; desolation marks the progress of those hostile bands, to whose inveterate enemies the innocent and unoffending inhabitants are equally the victims, with those actually opposed to them in military strife. In action the Independents display much bravery and determination, and frequently prove successful, notwithstanding their want of discipline, deficiency of arms, and disorderly manner of attack and defence. Unhappily the work of death terminates not with the battle, for on what soever side victory rests, the events which immediately succeed those sanguinary struggles are such as must cast an indelible stain upon the Spanish American Revolution.

The engagement is scarcely ended, when an indiscriminate massacre of the prisoners takes place; nor is the slaughter only confined to the captives, the field also undergoes an inspection, when the helpless wounded are in like manner put to the sword.

The following instance of vindictive cruelty on the royalist side, was related to me by an officer who was present in the engagement in which the transaction originated. In this action, a young French officer, in the service of the Independents, had his arm severed from his shoulder, by a sabre cut, and being unable to sustain himself from loss of blood, he sunk to the ground. His distinguished bravery had however previously been observed by his companions, who succeeded in bearing him off the field, from whence they conveyed him into the woods, and sheltered him in a negro hut; where having applied such balsams as could be procured, they departed. The armies retired to other parts of the country, and the officer was fast recovering from the effects of his wound, when Gen. Morello, advancing upon the same route, discovered his retreat, and had him instantly put to death.

Such was the barbarous system pursued by the belligerent parties; although I must in justice observe, that I always understood the exercise of these cruelties originated with the Royalists, and were subsequently resorted to by the Independents on principles of retaliation. Hence the system became reciprocal; passed into a general law, and has now, it is to be feared, become unalterable.

The sufferings which the Independents undergo during their campaigns, from the difficulty of procuring food, are most severe; mules’ flesh, wild fruits, and some dried corn, which they carry loose in their pockets, frequently constituting the whole of their subsistence: and we were confidently assured, that the army under Gen. Bolivar has even often been for days together, dependent for support, solely upon the latter description of provisions and water. Pay was now totally unknown to them, in consequence of the utter exhaustion of their resources; and, however successful they might eventually be, there existed no probability whatever, that they would even then possess the means of affording pecuniary compensation to those who may have participated in the struggle.

their being unable to earn a sufficiency to ensure the continuance of the cabin roof over the heads of their families—a source of the greater affliction and misery, from one end of Ireland to the other.

SOUTH AMERICA.

*Extract from a “Narrative of an Expedition to South America, in 1817, by James Hackell, 1st Lieut. of the Venezuela Artillery Brigade,” given by a Reviewer in the *1st Panorama*.*

The patriot forces were reduced to a state of the greatest poverty, totally devoid of discipline, and not one-fourth provided with proper military arms, the remainder being compelled to resort to bludgeons, knives, and such other weapons as they found most readily procurable.

In clothing they were still more destitute and deficient, in most instances merely consisting of fragments of coarse cloth wrapt round their bodies, and pieces of the raw buffalo hide laced over their feet as a substitute for shoes, which when hardened by the sun’s heat, they again render pliant by immersion in the first stream at which they chance to arrive.

A blanket, with a hole cut in the middle, let over the head, and tightened round the body by a buffalo thong, has been frequently the dress of the officers; and one of them who witnessed the fact, assured me, that such was actually the uniform of a British Colonel (R—) who was at that time in the Independent service. Whilst these gentlemen thus described the patriot abilities, they commented in the strongest language on the impolicy and imprudence of proceeding to serve in conjunction with an army barefooted and in rags, provided with such splendid uniforms as we had been obliged to procure; and ridiculed the strange contrast which our dresses and those of the Patriots would exhibit in the field, observing, that such clothes would be alone sufficient to excite the jealousy of the natives, to whose eagerness for their possession, we would almost inevitably become a sacrifice.

The independent armies march in hordes, without order or discipline; their baggage consisting of little more than the scanty covering on their backs. They are totally destitute of tents, and in their encampments observe neither regularity nor system. The commanding officers are generally mounted, and likewise such of the others as are able to provide themselves with horses or mules, the latter of which are in great plenty.

The extirminating principle upon which the war is carried on between the contending parties, render their campaigns bloody and destructive; desolation marks the progress of those hostile bands, to whose inveterate enemies the innocent and unoffending inhabitants are equally the victims, with those actually opposed to them in military strife.

The engagement is scarcely ended, when an indiscriminate massacre of the prisoners takes place; nor is the slaughter only confined to the captives, the field also undergoes an inspection, when the helpless wounded are in like manner put to the sword.

The following instance of vindictive cruelty on the royalist side, was related to me by an officer who was present in the engagement in which the transaction originated. In this action, a young French officer, in the service of the Independents, had his arm severed from his shoulder, by a sabre cut, and being unable to sustain himself from loss of blood, he sunk to the ground. His distinguished bravery had however previously been observed by his companions, who succeeded in bearing him off the field, from whence they conveyed him into the woods, and sheltered him in a negro hut; where having applied such balsams as could be procured, they departed. The armies retired to other parts of the country, and the officer was fast recovering from the effects of his wound, when Gen. Morello, advancing upon the same route, discovered his retreat, and had him instantly put to death.

Such was the barbarous system pursued by the belligerent parties; although I must in justice observe, that I always understood the exercise of these cruelties originated with the Royalists, and were subsequently resorted to by the Independents on principles of retaliation. Hence the system became reciprocal; passed into a general law, and has now, it is to be feared, become unalterable.

The sufferings which the Independents undergo during their campaigns, from the difficulty of procuring food, are most severe; mules’ flesh, wild fruits, and some dried corn, which they carry loose in their pockets, frequently constituting the whole of their subsistence: and we were confidently assured, that the army under Gen. Bolivar has even often been for days together, dependent for support, solely upon the latter description of provisions and water. Pay was now totally unknown to them, in consequence of the utter exhaustion of their resources; and, however successful they might eventually be, there existed no probability whatever, that they would even then possess the means of affording pecuniary compensation to those who may have participated in the struggle.

GOD OMNIPRESENT.

Lord Craven lived in London, when the Plague raged there. His house was in that part of the town since called Craven buildings. On the plague growing epidemic his Lordship, to avoid the danger, resolved to go to his seat in the country. His coach and six were accordingly at the door, his baggage put up, and all things in readiness for the journey.

As he was walking through the hall, with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro (who served him as a postilion) saying to another servant, “I suppose, by my Lord’s quitting London to avoid the plague, that his God lives in the country, and not in town.” The poor negro said this in the simplicity of his heart, as really believing a plurality of Gods.

The speech, however, struck Lord Craven very sensibly; and made him pause. “My God,” thought he, “lives every where, and can preserve me in town as well as in the country; I’ll even stay where I am. The ignorance of that negro has preached a useful sermon to me. Lord pardon that disbelief, and that distrust of thy providence, which made me think of running away from thy hand.” He immediately ordered the horses to be taken off from the coach, and the luggage to be brought in. He continued in London, was remarkably useful among his sick neighbours, and never caught the infection.—*Toplady.*

LUTHER A HUNTING.

This exercise was probably taken by the great Reformer more for health than for pleasure, as is accounted of it. “I was,” says he, “lately two days a hunting, in which amusement I found both pleasure and pain. We killed a brace of hares, and took some unhappy partridges; a very pretty employment, truly, for an idle man! However, I could not forbear theologizing amidst dogs and hawks; for, thought I to myself, do not we, in hunting, innocent animals to death with dogs, very much resemble the devil, who, by crafty wiles, and the instruments of wicked priests, is perpetually seeking whom he may devour? Again: We

happened to take a leveret alive, which I put into my pocket, with an intent to preserve it, we were not gone far, before the dogs were at it as it was in my pocket, and worried it, the pope and the devil rage furiously to the souls that I have saved, in spite of all my devoirs to prevent them. In short, I am rather employed, as I have been for some time, in spearing bears, wolves, tigers, and foxes, in opposing and confounding wicked and impious devines, who resemble those devines in their qualities.”—*Literary Panorama.*

Anecdote of Joseph Lancaster.—The known wit of this philanthropic man has been directed and tended to moral good, and any consequences. A memorable instance occurred at Dublin Castle on his first visit.

Grace the Duke of Bedford, while vicere

land. Seated at table, over wine after dinner, with a young beau-tiful bare-bosomed

Lancaster, here’s to thy broad bimbo! (taking his glass, rejoined he) “Well

to such ceremonies, but as thou dost not

me to return the compliment, ‘Lady M—

to thy absent handkerchief,’ on which we

covered with blusher, and the laugh sp

STUART’S LETTERS.

JUST published, and for sale by